1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

sippi tribes by those on the eastern side. When Bartram was on the Suwanee River, Fla., he learned that the Indians of that region went trading and hunting in their cypress canoes all along the coast as far as the southern end of Florida and even to Havana. He himself encountered a party which had just returned from the latter place. He states that they carried thither in trade "deer skins, furs, dry fish, bees-wax, honey, bear's oil, and some other articles."[1] Elsewhere he notes that the same articles, minus the dry fish, were traded to the American settlers and several Indians had become very well to do in consequence of this industry.[2] The following from Swan shows how and where they obtained their firearms at the end of the eighteenth century.

"The Creek Indians are very badly armed. The chief has made it a point to furnish them with muskets in preference to rifles, which, from the necessity of being wiped out after every shot, have been found less convenient than the former. Their muskets are of the slender, French manufacture, procured through the Spanish government at Pensacola, but are so slightly made, that they soon become unfit for any service.

"If the Indians were able to purchase for themselves, they would, however, prefer rifles in all cases, because they find them more sure and lasting: a good one will, at any time, command the price of 100 chalks, or $50, to be paid in skins or horses in the country."[3]

That some of the Indians of this tribe readily took to trading is reiterated by Romans, who says: "There are few towns in this nation where there is not some savage residing, who either trades of his own flock, or is employed as a factor."[4]

Counting

The Muskhogean systems of numeration are all decimal. In Adair's time the Chickasaw figured out mercantile transactions on the ground, a system which they called yakâ-ne Tlápha,[5] or "scoring on the ground."[6] They made single marks for each unit and a cross for 10. Adair believed that this latter mark was borrowed from the whites, but I have seen computations by the northwest coast peoples in which straight marks are used for units and a cross inserted to mark off every 20 units, the system of notation being vigesimal with them. The cross in the south may have been used for the same purpose in marking off tens. It is to be added that Adair's statements are confirmed by Eakins.[7] Eakins also says that they used

[1] Bartram, Travels, p. 225.
[2] Bartram, Trans. Am. Eth. Soc., vol. III, p. 30.
[3] Swan in Schoolcraft, Ind. Tribes, vol. V, p. 262.
[4] Romans, Nat. Hist. E. and W. Fla., pp. 93-94.
[5] Yakni lapa, "ground spread out."
[6] Adair, Hist. Am. Inds., p. 77.
[7] Schoolcraft, Ind. Tribes, vol. I, p. 273.

lt Swanton E-5 (1911-12) 1928 NN11 Creek NN11

802 their fingers in counting from one decimal to another.[8] One of my Creek informants in using his fingers to aid his memory began with the little finger of his left hand, which he doubled over, and followed with his other fingers in order. Then he passed to his right hand where he again began with the little finger and proceeded as before.

804 Measures of length were based on various parts of the body, as was originally the case with us, the fingers, hands, arms, etc., being used.

Distances between places far apart were measured by the time consumed in getting from one to the other—i. e., by the number of camps or "sleeps" or by the number of moons. Regarding their

805 sense of the passage of time generally Swan has the following very pertinent remarks:

"They count the number of days or years, either past or to come, by tens. Having no exact method of keeping or reckoning their time they seldom tell nearer than within one month of the time any remarkable occurrence took place in the preceding year; but circumstances, or any speeches that might have attended such occurrence, they remember accurately. There is not one in the whole nation knows how old he is."[9]

The natural measures of time marked off by the altered positions of the sun and moon—i. e., days, months, and years, and their subdivisions—have already been discussed. When they wished to keep in mind a certain number of these or to remember certain ones among them they employed several devices.

805 211 The commonest method of determining a fixed date in the future upon which some event was to take place was by wrapping up a number of short sticks into a little bundle and throwing one away each day. When but one remained the person who had the bundle knew that the appointed day had arrived. This was the method employed every year to enable all of the families of each town to assemble on the busk ground at the proper date. As many bundles were distributed as there were families and the head of each family threw away the sticks. It is to be noted that a stick was thrown away immediately on receipt of the bundle—i. e., the count began with the day on which the bundle was received; in fact the messenger who brought the bundle usually threw away the first stick himself. This is said by French writers to have been the method by which the date of the Natchez massacre was fixed, and the tribes confederate to the conspiracy were able to tell when to rise. Such sticks were called "the broken days," and according to Adair the same name was applied to certain square notched sticks which were used for a similar purpose. In the latter case the sticks were sent about with a definite

[8] Schoolcraft, Ind. Tribes, vol. I, p. 271. [9] Swan in Schoolcraft, Ind. Tribes, vol. V, p. 277.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

526 578 177 this way, and the same fate befell one started between the Eufaula and Abihka towns. In the latter case the very first time the ball was thrown up a free fight began which lasted three hours, and, according to report, the county sheriff and his deputies were utterly unable to stop it.

526 Sometimes the parties to a ball game had to march some distance to reach the place agreed upon for the encounter. When that was the case they would go by easy stages, hold a rally in the evening, the night before, and dance all night. I have one account which states that they held such a dance the first evening, reached the place appointed the next day, held another dance there, and then began the game. A great amount of property was wagered on the outcome of one of these games by both men and women, who whould even strip clothing off of their bodies for that purpose.

It is to be observed that the Indian attitude with reference to the goals is just opposite to that taken by white men in their games, for with us the idea is to drive the ball through the enemy's goal, but the Indian considered that he was bringing the ball home to his own goal.

526 802 Among the Texas Alabama the method of counting points was different from that used by the Creeks, but it was probably a later innovation. There a straight line was drawn and transverse marks made on one side of this for one party and on the other side for the other party, twelve constituting the game. Figure 105 will illustrate.

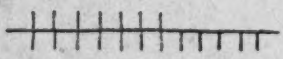

FIG. 105.—Alabama method of recording scores in the ball game

526 788 I will now give an account of a practice game between Łaplako Indians witnessed by myself in 1913. We drove from Wetumka Sunday afternoon, July 27, and found the Indians seated on logs around the dance ground while the medicine maker at the other end was blowing into the medicine (pl. 7, *b*). There were two tubs, each said to contain miko hoyanĭdja, but each treated differently by the doctor, so that the men drank from both. He did his work very deliberately, sitting motionless for a long time and afterwards taking some time in blowing into the medicine. He probably did this four times, though we did not watch him long enough to be certain. He sat facing the east. After that the yatika made an announcement and all went to the medicine, formed two rows, facing east, and took the medicine in the usual manner, afterwards vomiting it out, though some did not choose to take it (pl. 7, *c*). Before and during this ceremony the chief held in his hand a short stick on the end of which was fastened two balls and a bunch of small sticks. The last were the scoring sticks; the former comprised a large ball with which they were going to play next day and a smaller ball, the "chief ball" above mentioned, used when one side has scored three goals. It is said that each side